ENVELOPE SERIES

(QUARTERLY)

Vol. X OCTOBER, 1907 No. 3

What Congregationalists are Doing for the Uplift of China

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American Board of Commissioners for Foreign Missions, Boston, Mass.

Annual Subscription, Ten Cents

FOREWORD.

This number of the Envelope Series will serve as a sort of guide book of Congregational missions in China. Anyone desiring to know what we are doing in that great empire will find an accurate and condensed account in these papers. The work has grown so vast and, at the same time, complex under modern missionary conditions, that such a setting forth is necessary for all among us who watch the growth of the Kingdom. An added reason is the reconstruction of the work in the North China Mission since the Boxer uprising in 1900. With the exception of Pang Chuang the property at every station was destroyed. The splendid new buildings which have arisen on the ashes of the old attest how rapid and glorious has been the recovery. Conditions, too, in China are so altogether new, that the time is ripe for a fresh setting forth of what the American Board is doing. The authors of the five articles are in the very forefront of the great movements now going on for the uplift of China and we wish to convey to them in this way the thanks of all who read, for the pains they have taken in the midst of their many labors, to enlighten us at home, as to the share Congregationalists are taking in this greatest missionary undertaking of modern times, if not of all times.

This little quarterly keeps winning new friends and holding the old ones. Sometimes they forget to send us the necessary ten cents, to cover the year's subscription, but we do not lay it up against them, and only ask the privilege of nudging them once or twice a year. We have planned splendid numbers for January and April, 1908.

CORNELIUS H. PATTON,
Home Secretary.

NORTH CHINA MISSION.

By Rev. Charles E. Ewing.

The treaty of 1858 provided for the opening of North China to foreign commerce through the port of Tientsin. When the new provisions were put into effect, the first missionary to avail himself of the privilege of residence was Rev. Henry Blodget of the A. B. C. F. M., who began work at Tientsin in September, 1860, and four years later at Peking.

To these two stations were added others — Kalgan, 1865; Tungchow, 1867; Paotingfu, 1873; Pangchuang, 1880; and Linching, 1886. The perfect number having been reached, attention was thereafter devoted to establishing and developing the work from these seven centers.

At each station, primary and intermediate schools were established; a high school at Tungchow developed into the Mission Academy and College; the educational work of the whole Mission was gradually systematized; and finally, some of the intermediate schools have added the academy grade. At the head of the educational scheme for girls has long stood Bridgman School in Peking, now Bridgman Academy, in conjunction with the newly established Union College for women.

Meanwhile, evangelistic work was being pushed over a wide extent of territory; converts were being baptized, and revivals of marked power became a feature of missionary work. Especially was this true in the period following the war with Japan, 1895-1900.

Then came the Boxer outbreak. Mission property was destroyed. Students and converts were scattered; many met death for Jesus' sake. At Paotingfu, three of our missionaries were of the martyrs — Miss Morrill, Miss Gould, and Mr. Pitkin.

More recent history has included rebuilding; has been marked by a spirit of union between various denominational Missions, already resulting in the North China Union Colleges — Arts, Woman's, Theological, Medical; and is now beginning to produce strong Chinese churches.

With such a history behind it, with the marvelous people of China about it, with a critical work in hand, the North China Mission is worth seeing. The traveler may visit the stations in order of age. He should go up the coast by steamer from Shanghai to Tientsin.

MAP OF NORTH CHINA

TIENTSIN.

Tientsin, with a million inhabitants, is at the head of steam navigation on the Peiho, and at the junction of numerous rivers and canals that make it a natural trading center. It is the second port in the empire. It is the residence of the provincial viceroy, Yuan Shih Kai. Some of the most important government works are here. Educational institutions — private, public, and government — are many and of great variety.

Debarking from the steamer at the bunded river bank, go by riksha to see the business agent of the

REV. CHAUNCEY GOODRICH, D.D.

Mission, who has his house and office in the French Concession. If Mr. McCann is not back from his furlough, there is some one there in his place. All around is a prosperous European city. Three other Missions are near neighbors. Our own compound, with the exception of the business agency plant, has been sold; the missionaries and their work have moved four miles away, beyond the Chinese city, to Hsiku (she-goo).

Go by trolley two and one-half miles, then by riksha. Inside the gateway of our fifteen-acre ground, and back some four hundred feet from the river front, stand the missionary houses. The first is the home of Dr. and Mrs. Stanley, the veterans of the Mission, who came in 1862 and have been connected with this station ever since. The second is occupied by the Ewings and their four children.

Dr. Stanley will show the work that centers here, and tell of plans for the future. To the rear is the plant of the boys' boarding school, just rebuilt on a scale that

will make growth possible. Further back is the residence of the teacher, who is also deacon and a frequent preacher. Church services are held in a small chapel, eventually to be used for guest-hall, station class, etc. Between this and Dr. Stanley's house, the place is already selected for a new church building.

On the other side of the compound (for propriety's sake) are the rooms where the Bible women live, where station classes for women will soon convene, and where a day school for little girls has its place. Sometime there will be a lady sent out by the Woman's Board to oversee this work, and another for touring; for the present, however, this falls on Mrs. Stanley and Mrs. Ewing, one burdened with the weight of years, the other with family cares. The boarding school for girls and a house for the single ladies have places reserved. So also has our hoped-for hospital.

But this is far from being the whole work of the station. In the old city, two miles away, is another chapel, with daily preaching. Behind this chapel is the residence of the young helper and his family, a girls' school with fifteen or twenty bright children, and the home where live the teacher and a Bible woman.

Besides all this, there is the country field, under care of Mr. Ewing. Its furthest stretches are a hundred miles southwest and thirty miles north and northwest. The longer trip is by springless cart over rough roads, or by house-boat on the river. Twenty miles south are out-stations that may be reached in a single day — one of them in a little village of seventy families, nearly thirty connected with the church. Northward, five miles up the river, is a chapel in a market town. Further on toward Peking is a large body of Christians, in several villages, with three chapels and a school for boys.

PEKING.

From Tientsin to Peking, go comfortably by rail. Here is the capital of China. There are sights to see — celebrated temples, imperial palace roofs from a respectful distance; legations representing many governments and grouped in defensible array; broad streets, now beautifully macadamized. There are two English Missions, and three American. Some one is at the train, to escort you by riksha to the American Board Compound.

Arrived there, step inside the gateway, and stand still to get your bearings. Straight ahead, with over a hundred yards of open ground to set it off and the

missionary houses on right and left, stands the beautiful church, all of soft gray brick. At its left is the large building that houses the Bible Woman's Training School and North China Union Woman's College; a wing partly visible is the Bridgman Academy building; and back of these are the girls' dormitories. Still beyond, but out of sight, is the fine kindergarten training school. Directly to your right as you stand is the boarding school for boys. Near to this, but facing out on the main street from which you have come, are a chapel for daily preaching, the modest but attractive

NORTH CHINA COLLEGE

depository and salesroom of the North China Tract Society, and a store of the Christian Literature Society.

Now move forward into the compound. In the first house on the right lives Dr. Young, preparing for important work in Union Medical College; with his wife and baby. Beyond, near the church, is the home of Dr. and Mrs. Ament, who have set the impress of their work on the station for twenty years. On the left, in the first house live the Stelles, Mr. Stelle devoting himself to the exacting demands of city and country work, Mrs. Stelle caring for her own two children and mothering all the kindergartners. The next house, close by Bridgman Academy, is for the ladies — Miss Porter and Miss Russell, who train Bible women and conduct the large woman's work in town and country; Miss Miner, principal of Woman's Union College; and Misses Reed, Payne, and Corbett, efficient assistants in the educational work.

A mile away is the North Church, under the consecrated leadership of Pastor Jen. Here also is a complete equipment — street chapel, boarding school for

boys, the Emily Ament Memorial School for girls; and plans in hand for out-station and medical work.

Nearly three miles in another direction is Union Theological College, in charge of the Presbyterian Mission, but favored by the long experience and benign presence of Dr. Goodrich as principal. He is also secretary of our Mission. Mrs. Goodrich aids in our work for women.

The Peking station has an extensive country field, with twelve or fifteen preachers, two ordained. The nearest out-station is in a village six miles east of the city. Twenty miles northeast is a district in which about fifty Christians were killed in 1900; now the work is in promising condition again, with a helper at the county seat. Southwest and south from Peking is a long line of out-stations, some of them reached by rail. The first is at "Marco Polo Bridge," with a branch at a market town close by. At the first district city is another chapel, and one at a village seven miles away. To the west, in another county seat, an uphill work is now well in hand. Back on the railway again, and twenty miles south, is Cho-chow, where Pastor Li has charge of a large and successful church. From here southeast by cart, fifteen miles to a chapel in a market town; twenty more to another, then south to three more centers, two in district cities, and now we are eighty miles by the shortest route from Peking. Off to the east is a large market town, where the Peking Home Missionary Society has started work under Pastor Wang; to the south, this society has a still newer work. But we must hurry back to Peking.

KALGAN.

From Peking to Kalgan is 140 miles. We make the first stage by rail. At the first mountain pass, where a branch of the Great Wall is pierced by road and gate, we transfer to mule litters; and three days later we are at Kalgan. This is an important trading center on the border of Mongolia, near to the old Chinese Wall, and is the only hill station of the North China Mission. It is in a valley surrounded by beautiful mountains. To the north, beyond the wall, is a high plateau and grass-land dotted with Mongolian tents and herds.

Our workers live in a compound outside the south part of the town. Formerly, Rev. and Mrs. Mark Williams and Rev. and Mrs. J. H. Roberts were here for many years; Miss Diament and Miss Williams both died here; there were others too, including a physi-ian; but now Rev. and Mrs. W. P. Sprague are alone,

in poor health, with no competent physician at hand. There is a building for dispensary; and of the millions of people round about, thousands would come to consult a doctor, if one were here. In the Mission compound —rebuilt since 1900, when the missionaries fled across Mongolia and Siberia—are two foreign houses, a chapel, and schools for boys and girls. Not far away, on a busy street in the town, is a chapel as center for evangelistic efforts, in daily use. The dispensary building serves on Sundays as a place for woman's work.

The majority of the Kalgan church members are not in Kalgan at all, but in the country regions and out-stations. Chinese preachers are in immediate pastoral charge; but the missionaries need to spend much time in touring. The most important centres of this work are at Yu-chow and Ching-ke-ta, with other out-stations at smaller places. Yu-chow is a prefectural city some eighty miles south-southwest from Kalgan. Ching-ke-ta is a town between the two. The roads are bad; and the best way to travel is on horseback. Take the trip with Mr. Sprague, if you can, and see for yourself.

After that, for fear of roads still worse, turn back to Kalgan. Or if the traveler cares for adventure, he may go by a trail over the mountains from Yu-chow to Peking; then on to Tung-chow.

TUNG-CHOW.

The city of Tung-chow is fifteen miles east of Peking, and is reached by train. Formerly, it was a prosperous place, being the river port where freight and rice-boats from the south were unloaded for the capital. The railway has ruined this business, and the commercial importance of Tung-chow is a memory. But here are located a successful Mission station and the North China Union College, with buildings visible as the train approaches.

A two minutes' walk brings the visitor inside the gateway of the college premises. A winding path leads to the main building, in which are chapel and recitation rooms. Behind this is the long and artistic dormitory, with dining-room equipment and provision also for the science department and the college press. At the last report, there were fifty students in the college and fifty in the academy. The grade is equal to that of American colleges, with the exception of language study, which is limited to Chinese and English. On the campus, students may be seen

training for field sports, with others on the foot-ball field near by.

From the college campus, the path crosses a bridge over a sunken road and leads to the foreign houses. Two of these are now waiting for faculty reinforcements. The third is the home of Dr. Ingram, who has a hospital and dispensary, is attending physician for the college, and is on the medical faculty in Peking. Next lives Mr. Wilder, in charge of church and evangelistic work in town and country; also his mother, who acts as treasurer of the Mission. Further on lives Mr. Galt,

REV. D. Z. SCHEFFIELD, D. D.

who is on the college faculty, has charge of the press, and shares in the evangelistic work. Next is Dr. Williams, also on the faculty. Dr. Sheffield, now for many years at the head of the college, lives just beyond: both Dr. and Mrs. Sheffield, besides their college duties, have important literary work. The last in the long row of houses is occupied by the A B C of the Mission—Misses Andrews, Browne, and Chapin. These, together with the married ladies, conduct a well-organized work for women and children. Some distance away, near the railway and set in a clump of trees, is the house provided by the London Mission for its representative on the college faculty.

Tung-chow is a paradise for children: there are five young Ingrams, four Wilders, and three Galts, a merry company. Mrs. Wilder and Miss Chapin are children of the Mission, too; and Miss Chapin's sister is here part of the time. Their parents, Rev. and Mrs. L. D. Chapin, were members of the Tung-chow station for

many years, and are still warmly remembered. So also are others—Miss Evans, the Beaches, the Kingmans, the Tewksburys.

Beyond the long line of foreign houses is the boarding school for girls, with cheerful court and rooms. Still further on, at the edge of a village, is a similar school for boys. That village is unique: since 1900 it has been occupied entirely by Christians, many of them being remnants of families broken up by the Boxers. Its name is newly given, and means Revivalville.

PEKING CHURCH, WOMAN'S UNION COLLEGE AND LADIES' HOUSE

For the accommodation of the buildings of the station, together with the college buildings and campus, land has been provided just outside the south wall of the city, extending from Revivalville on the west to the south city gate. On a knoll outside this gate is Dr. Ingram's hospital, where both men and women patients are received. A beautiful church, with seating capacity for five hundred people, is inside the city, but rendered easily accessible from outside by a special gate through the city wall.

Further on inside the city may be seen the desolate ruins of the old Mission compound destroyed by Boxers. On the principal street is a chapel for daily evangelistic work. This, together with Sunday preaching excursions to surrounding villages, is under direction of Mr. Wilder; but most of the work is done by Chinese Christians—paid helpers, volunteer church members, and students sent out by the College Y. M. C. A., which was the first of its kind in China. In the city and suburbs are several day schools for little children, under care of missionary ladies, but with Chinese teachers.

Work in the country regions is conducted at several out-stations, with Chinese helpers in charge. The large part of the field is off to the east and south; but there is work also toward the north. Church members reside in many villages; and there are chapels in one district city, four large market towns, and one village. From these centers, a large itinerary work is done.

Take a bicycle trip with Mr. Wilder or Mr. Galt, and see two of the older out-stations in one day. They are both in market towns south from Tung-chow. In one, the old chapel destroyed by Boxers has been rebuilt; in the other, a new place was secured. In both of these towns, helpers are living and working. And these are but sample out-stations.

PAOTINGFU.

The next station on our list is Paotingfu. To reach there, return by rail to Peking, and then transfer to the Peking-Hankow railway. This passes three or four of the Peking out-stations, and runs parallel to a beautiful range of mountains on the west. Paotingfu, one hundred miles southwest of Peking, is the provincial capital and the residence of important officials. It is a well-built city, and since 1900 the streets have been macadamized. Besides our own Mission, the Presbyterians have a strong and well-equipped station near the west suburb and the railway.

Our own work centers at the south suburb. It began inside the city in 1873; but conditions there were so disastrous to the health of missionaries that new premises were secured, the old being retained for the city chapel and dispensary until 1900. In that year, all foreign buildings were demolished, all foreigners killed, and many Chinese Christians massacred, including Pastor Meng, whose younger brother is now pastor of the station church.

Paotingfu has had a long succession of missionaries: Rev. Isaac Pierson was the first; Rev. G. H. Ewing and Rev. H. T. Pitkin were in charge in 1900. At present you will find Rev. H. P. Perkins and Rev. E. E. Aiken, with their families; also Miss Jones as the successor to Miss Morrill and Miss Gould. Two Perkins children and three Aikens keep things lively. Mr. Perkins is crippled with rheumatism, and gives himself largely to teaching. Mrs. Perkins is a trained physician and an efficient worker with women; but she has recently lost both feet in a railway accident and is confined to her home, a cheerful sufferer. Mr.

Aiken gives much time to touring. Mrs. Aiken helps in various ways, as her household cares permit.

The station premises are on both sides of an east-and-west road. On the south side is a large compound containing three foreign houses and the boys' boarding school. This school is in charge of Chinese teachers so efficient that they require little oversight from the missionaries. For years there was a successful hospital work, under Drs. Merritt and Noble: there is no hospital now; but ample place is reserved between the school and the mission houses. Across the street are two

REV. WILLIAM S. AMENT, D.D.

smaller compounds, one for the Chinese pastor's residence, the other occupied by the Memorial Church with the graves of the martyrs close by. Day schools are opened for little children; but girl boarders are sent to the Presbyterian Mission school — this being in affiliation with the North China Educational Union.

The management of church affairs and of missionary work has been turned over to the Chinese to a large extent. They have built the fine new meeting-house; they support their pastor, a Bible woman, and other workers; they have charge of the evangelistic center inside the city; their desires are usually decisive as to the employment and location of helpers for the country work; and they have done much to bring about the erection of chapels at various out-stations and to develop self-support. Part of the money required is raised by voluntary contribution; part came from Boxer indemnity; another large part is the income from crops raised on the land reserved by the Board for a

hospital; and part is provided as a grant from the Board's appropriation for the station. The success of the Paotingfu church is due largely to the efficiency and devotion of Pastor Meng and two or three other men.

There is a very large country field connected with this station, including twenty-eight cities of different ranks. This field lies to the southeast and southwest. The part to the southeast is under charge of Mr. Perkins, though he is now unable to tour and must leave it to Chinese helpers. The part to the southwest is near the line of railway and is in Mr. Aiken's care. It includes, in addition to established work at various centers, new and promising openings in the large prefectural city of Cheng-ting-fu and in the important departmental city of Ting-chow. In this immense territory, there are probably three million people; conditions are favorable; there are many inquirers; and the church is growing rapidly.

PANG-CHUANG.

Near Cheng-ting-fu is the junction where our Shansi missionaries turn westward. In order to reach the next objective point, however, remain aboard the south-bound train until it reaches Kao-i-hsien, where the Pang-chuang station cart will be in waiting, drawn by two mules tandem. Now there are two days of bumping over country roads, with no respite except walking. A night may be spent, or a noonday stop made, at a London Mission chapel; but no foreigner is met (*we* are " foreigners " in China). At the journey's end, a warm welcome awaits us. We are ushered into one of the most interesting places in North China.

Pang-chuang is not a city, not even a market town, only a small village in northern Shantung. Forty years ago, Dr. Stanley began country work in this region. Later on, famine relief opened wide the door of opportunity, and a new station was established. For twenty years, this station was devotedly served by Rev. A. H. Smith and Rev. H. D. Porter, M. D.; during much of that time, the chief burden of the large medical work was carried by Dr. A. P. Peck. The present members of the station are Rev. C. A. Stanley, Jr., having charge of the large evangelistic and pastoral work and of the academy for boys; Mrs. Stanley, helping in the work for women and girls; Drs. Francis and Emma Tucker, with a large and important hospital practice; and the Wyckoff sisters, one spending much time in touring, while the other is in charge of the girls'

boarding school and other work at the home station. During the furloughs of the Wyckoffs, Miss Lyons is here, loaned from Lin-ching. Two babies, one Tucker and one Stanley, complete the circle. Dr. and Mrs. A. H. Smith, having won a peculiar place for themselves, are now " missionaries at large " to China. They have brought fame to the little village of Pang-chuang; but the station feels their absence keenly, and is hoping for a family to take their place.

Entering the Mission compound, one comes immediately upon the hospital. This is the Mecca for

REV. ARTHUR H. SMITH, D. D.

Chinese patients from scores of miles in every direction. There have been more than twenty thousand treatments in a single year; but the present plan is to do less dispensary work, devoting attention to those who can remain in the hospital long enough to receive both physical and spiritual benefit. The numbers reported for 1905 were 603 inpatients and 6174 dispensary cases. Beyond the hospital is the girls school; then the ladies' house; then the boys' school. We can proceed down the line; but as the boys are not allowed to go near the girls' school, let us return by their " long way around," circling the eastern wall of the premises and entering again by the main gateway. There on the right is the church building. Enter, and you find the architecture an adaptation of the Chinese style; but strangest of all, across the middle of the large audience room you see a partition high enough so that the men and boys on this side cannot see the women and girls on that. Beyond the church, hidden by it

from the gateway, but easily accessible to the many Christians who are always wanting to see the doctor or the pastor, are houses for three missionary families.

This compound, full and interesting as it is, becomes still more so at the time of the "quarterly meetings." Then the daily string of visitors becomes a throng, church members from eight or ten counties come in for the three days of meetings. Let the visitor plan his trip so as to be present at such a time, he will get a new impression of the possibilities of country work and will experience new joy as the converts for the quarter are received. There will also be an opportunity to meet the leaders—deacons, school teachers and evangelists—from the out-stations. *Facile princeps* among these was Pastor Chia, who died in 1906. His memory is an inspiration; and there are faithful men, not a few, to carry on the work.

The work at Pang-chuang has been, from the beginning, almost entirely rural. There are twelve village out-stations within a ten-mile radius. In the last few years, beginnings have been made in several district cities. One of these is Te-chow, a city of some political importance, where is located an imperial arsenal. Others may be visited on the trip from Pang-chuang to Lin-ching. By the shortest road, the distance between these two stations is fifty miles; but the cart will take you by another route, only a few miles longer; and this will make it possible to visit three out-stations in district cities and one or two in villages.

LIN-CHING.

At last, Lin-ching is reached. The city is built on the east bank of the Wei river, at its junction with the Grand Canal. Its location has made it a place of considerable importance. The city walls enclose a limited area; the main business and residence section is in the south suburb and along the river bank. It is here that the Mission premises will be found, facing on two thoroughfares. A quarter of a mile away, close by the river, the Board owns land ample for all requirements: before 1900, this was occupied; in that year, the buildings there were destroyed, while those in the old place were left; and now the missionaries and their growing work are crowded into inadequate quarters, but hoping for the renewal of the larger plant.

The Lin-ching station, though the youngest in the Mission, has already reached its majority, having been born in 1886. During almost all of these years, Rev. and Mrs. F. M. Chapin have been located here; but in

1906 they were obliged to return to America. For many years, Mr. Perkins (now of Paotingfu) and Dr. Wagner, who was in charge of medical work, were here with their families; but that was before 1900. Now the station is in charge of three young missionaries, Rev, and Mrs. E. W. Ellis and Miss Susan B. Tallmon, M. D. Miss Lyons is to be here after another year or two. These are all choice young workers; and the Mission entrusts this important outpost to them in confidence that they will depend on more than human wisdom.

Pang-chuang and Lin-ching, being fifty miles apart and three or four times that distance from any of our other stations, have always maintained the closest relations, with interchange of workers when necessary. The missionaries of each station have had counsel and aid from the other. The Chinese Christians also feel the bond of fellowship. Pastor Chia, during the last two or three years of his life, gave quite as much time to Lin-ching as to Pang-chuang. Since his death, Pastor Kung of Fung-chow has left his more distant station to render valuable assistance to Lin-ching.

The plant at Lin-ching includes one missionary house, accommodation for a day school for boys, limited house-room for teacher and preacher, and a chapel which seats about 250. Each spring and autumn, a "big meeting" is held, much like the "quarterly meeting" at Pang-chuang. Then the visitors are so many that neighboring inns have to be rented to full capacity, and vacant houses in addition. On such occasions, in recent years, church members and probationers have been received by scores, and others refused for lack of preparation. These are almost entirely from the country regions; for this too is largely a rural station, and farming people are more open to the gospel appeal than the business men of the cities.

In 1906, Mr. Chapin reported: "In extent and probably in population, the Lin-ching field is twice the size of that at Pang-chuang. There are fourteen counties, besides portions of six others, under this one station. There are five thousand villages, seventeen out-stations, and church members in seventeen counties." East of the canal, the work is well organized, with chapels in several county seats. West of the canal, the work is mostly in scattered villages; but a beginning has been made in securing central chapels. Few of the helpers have been trained in the schools of the Mission; but they are consecrated, and are doing effective work.

CONCLUSION.

Such is the field and work of the North China Mission. The visitor leaves Lin-ching with mind and heart full, travels eighty miles west by cart, then by rail to Hankow, then by river steamer to Shanghai, and finally back home. May no sights and sounds of the journey make dim the impression of this immense country, these teeming millions of people, the large undertakings and bright prospects of this Mission already tested by fire and sword, the need of more missionary recruits, and the daily importunate call to prayer.

DR. JUDSON SMITH

THE SHANSI MISSION.

By Rev. Paul L. Corbin.

The Shansi Mission is the outgrowth of a "China Band," formed in the Oberlin Theological Seminary in the years 1879-80. A group of young men who were students of Church History under the late Secretary Judson Smith, then a professor in the Seminary, conceived the plan of going forth in a body to found a Mission. A part of this group was bent upon making the Mission educational rather than evangelistic in character. This led to a difference of opinion and the withdrawal of some members from the band. Some of these men went to other fields. Of the original band the first member to reach China was the Rev. M. L. Stimson, at present a member of the Micronesian Mission.

LOCATION OF THE MISSION.

The province of Shansi, one of the northern tier of provinces, had just at that time been providentially opened to missionary effort. In 1877-79 a great famine swept over North China. It was perhaps most severe in the province of Shansi, cutting off probably fifty per cent of the entire population.

Relief work was organized by missionaries and the province was thus opened to the Gospel. Upon his arrival in China Mr. Stimson had the claims of that field set before him, and later visited the central portion of the province. It was decided that this should be the field of the new Mission. Headquarters were first established at Taiyuanfu, the provincial capital. Mr. Stimson had entered the province in 1881. In 1882 the Rev. I. J. Atwood and the Rev. C. D. Tenney, with their families, came out to China and took up residence at Taiyuanfu. The next year, however, it was agreed that the provincial capital should be left to other Mission bodies, and the Mission opened as a station the district city of Taiku, 35 miles to the south of Taiyuanfu. Four years later the prefectural city of Fenchoufu was occupied as a station, Mr. Stimson having in the meantime made investigation of other places. These two cities, Taiku and Fenchoufu, still remain the centers of work for the Mission. The stations are fifty miles apart, the country between being a rich plain with numerous populous villages and market-towns.

DEVELOPMENT OF THE WORK.

From the nature of the field it was impossible for the educational plans of the Mission to be immediately realized. The people were superstitious, living in fear of the supposed malign influence of foreigners, and unwilling for years even to send their children to primary schools. So a beginning of evangelistic and medical work was made and little by little the fears of the people were overcome. After a few years it was possible to establish primary and boarding schools. The Mission rented property in Taiku until a compound was purchased upon the principal south street of the city. Two commodious compounds were purchased at Fenchoufu. Premises were leased in two or three out-stations near Taiku. The year 1900 found the Mission with sixteen missionaries (including wives), two organized churches, and all the usual forms of missionary activity. The outlook

seemed hopeful for the thorough evangelization of the field.

FIELD OF THE MISSION.

The field, by tacit agreement with other Missions, consists of a strip of territory belting the province from east to west, about two hundred miles in length by one hundred in width. The present population of this territory is estimated at one and a half millions. The eastern and western portions of the district are mountainous, the middle portion including the southern end of the great central Shansi plain. This plain is two thousand five hundred feet above the level of the sea. The principal products of the region are wheat and millet, though opium is extensively cultivated and is a curse at once to the people and to the soil. Up to 1900 other Missions were at work in this field in but two or three places, but since the Boxer upheaval other centers have been occupied by the China Inland and English Baptist Missions. There are still more than a million of people, however, for whom our Mission is directly responsible.

PEOPLE OF SHANSI.

The people of Shansi are proud, superstitious, and money-loving. They have been called the Jews of China. Shansi men have gone out through all the Empire and outlying dependencies to carry on the business of banks and pawn-shops. In their native province these people are very religious. Every village has at least four temples, many of them splendid courts of buildings representing the investment of thousands of dollars. The besetting vice of the province is opium-smoking. Observers have estimated that from seventy to eighty per cent of the men are addicted to this habit, and there are also many women and even young children who use the drug. This vice is directly and indirectly responsible for a fearful mortality in the province, so that the population, it is estimated, has decreased fifty per cent within ten years. Whole villages are falling into ruin as a consequence of this awful curse. Government proclamations alone cannot stay its ravages. Here and there in the province the Christian communities that have been freed from it and kindred sins afford the most hopeful sign of the future restoration of prosperity and happiness.

BOXERISM IN TAIKU.

Though ordinarily so peaceful and inoffensive as to have given a byword to North China, the people of

Shansi seemed to have been aroused to demoniacal fury by the Boxer craze of 1900. A long drouth in Shansi, throwing thousands of villagers into idleness, always leads to ugly rumours. In 1900 an especially severe drouth had prevailed for many months. The coming of the notorious governor, Yü Hsien, to the province, with his insane hatred of the foreigner, was the signal for the invasion of the province by agents of the so-called "Boxer" societies that had flourished under Governor Yü's administration in the province of Shantung. The organization of the Boxer societies

GRAVES OF THE MARTYRS

spread rapidly throughout the province when so many were idle because of the drouth. The first murders of missionaries took place toward the end of June. It was the last day of July when the blow fell upon the missionaries at Taiku. For some weeks they had been protected by a friendly official. He was at last removed and one sent who would obey the fiendish orders of the governor and the Imperial throne. At least once during the time of their captivity in the city compound at Taiku an opportunity had been given for them to leave the city on horseback and join a party of foreigners, some members at least of which reached safety by escaping through the southern mountains of the province. But the leaders of the native church felt that such a desertion of their converts would be a betrayal of a sacred trust, so the hope of escape was relinquished. On July 31, the compound was fired and the mob that burned and pillaged the houses put the missionaries and eight natives to death with the sword.

The missionaries who fell were the Rev. and Mrs. D. H. Clapp, the Rev. Frank W. Davis, the Rev. George L. Williams, Miss Mary Louise Partridge, and Miss Susan Rowena Bird. Mrs. Davis and Mrs. Williams, with their children, were at home in America on furlough. A few days later a party of teachers and helpers was massacred outside the east gate of the city. Some of the Christians fled and escaped. Others were hunted down in their homes or in their hiding-places. In all, more than fifty perished, twenty-six of these belonging to one out-station five miles from the city. Every bit of Mission property was destroyed, including a new house built by Mr. Williams for residence outside the south gate of the city.

FENCHOUFU MASSACRE, AUGUST 15.

Not until two weeks later did the storm-cloud burst at Fenchoufu. Here the missionaries had been virtual prisoners in their compound for weeks. On the day after the foreign troops had entered Peking they were led out of the city as they thought to be escorted to the coast. Twelve miles northeast of the city they were, by a preconcerted arrangement, cut down upon the highway. Those who perished here were the Rev. E. R. and Mrs. Atwater and two children, and the Rev. C. W. and Mrs. Price and daughter Florence. Two older children of Mr. Atwater had been murdered at Taiyuanfu some weeks earlier. With the Prices and Atwaters in their death were Mr. and Mrs. Lundgren and Miss Eldred of the China Inland Mission. No native Christians were killed at Fenchoufu. Dr. and Mrs. Atwood at the time of the massacre were at home in America on furlough.

It was to a ravished and desolated church that Dr. Atwood returned in 1901. The labor of years seemed to have been swept away in one fell blow. The Taiku Mission property was a mass of ruins and the few remaining church-members were scattered. In Fenchoufu all the foreign houses had been looted and the church had been dispersed. The threatened famine of the year before had become a reality, and in the winter of 1901-2 Dr. Atwood was able to distribute several thousand dollars in famine relief. That, together with the evident contrition of officials and gentry for the awful mistake of the year before, changed the attitude of the people. It soon became possible to resume the Mission activities. Memorial tablets in honor of the martyrs were erected by officials and gentry. In Taiku a beautiful park was presented to the Mission as

a burial-place for the martyred missionaries. Claims for indemnity were carefully considered and the dependent relatives of murdered ones provided for. Public funerals for the missionaries and Christians were held at government expense. In all the strain of meeting these unusual duties and reducing chaos and confusion to order and peace Dr. Atwood manifested wisdom, courage, and statesmanship of a high order. His name deserves to be written first in the roll of honor for the first quarter-century of the Mission's history. His reward was that he found the people

GROUP OF WORKERS
Dr. and Mrs. Hemingway, Rev.and Mrs. Corbin, and Miss Heebner

more willing than ever before to come about him for medical treatment and to listen to the Gospel.

REBUILDING THE MISSION.

In 1903 the first recruits came to take the places of some of the martyrs. Others followed in 1904. Up to that time only Taiku had been reopened as a station. In 1905 Dr. and Mrs. Atwood were able to begin residence at Fenchoufu. To the Christians this interregnum had seemed a long and weary time. But they rejoiced in the thought of fresh activity and took hold willingly in all the work of the church. Little by little property has been restored and all the forms of Mission work taken up again. Each station has a hospital and dispensary, a church, and a boarding school for boys. Taiku also has a boarding school for girls. There are seven out-stations belonging to Taiku and two to Fenchoufu. In these out-stations preaching and

opium refuge work are carried on. Three of the Taiku out-stations have flourishing day schools. A book depot where Christian books and tracts are sold is a valuable adjunct to the work at Taiku. The church there has undertaken the support of a preacher in one of the out-stations, while at the same time making generous contributions to the famine sufferers in other parts of China and to the Bible societies. In Fenchoufu several members of the church have purchased a foreign grist-mill and will grind flour in the rear buildings of one of the Mission compounds, the profits of the mill to sustain a preacher and a free reading-room in the front of the same compound. This is a move in the direction of local self-support. The medical work in the two stations is widely influential, winning many friends for the cause. The schools of the Mission have an excellent reputation for quality of work done. Eighteen young men and women from the two stations are in union schools in Peking and Tungchou preparing for service as preachers and teachers.

THE PRESENT OPPORTUNITY.

All this activity is in sharp contrast with the seeming total destruction of the work in 1900. Now doors are open everywhere to the missionaries. The most cordial relations are maintained with officials, merchants, and gentry. An opportunity confronts the seven missionaries in 1907 much greater than faced the sixteen missionaries in 1900. There is no question but that this opportunity has been purchased by that sacrifice of precious lives. It was a great price to pay. God grant that it may not have been paid in vain! We are greatly rejoiced to learn that our Mission may expect a goodly number of recruits, both men and women, in the next few years.

Although Mission activities have been resumed in both stations, there is much territory yet to be occupied. More than half the field of the Fenchoufu station, and more than two-thirds of the field surrounding Taiku cannot be touched because of the lack of workers. Children are growing up in hundreds of villages who have never heard the Gospel and cannot hope to hear it under present conditions. Colporteurs and preachers report that the people everywhere are ready to listen to the Word. In many villages there is an evident hunger for the bread of life. The edicts launching opium reform must make sweeping changes in the life and habits of this people. The Church will lose one of the greatest opportunities of modern times if she is

not ready with the truth and hope of the Gospel to fill minds and hearts swept and garnished of the opium demon.

THE FUTURE OF THE PROVINCE.

Notwithstanding the devastation wrought by opium there is certainly a bright future before the province of Shansi. The province is rich in minerals, especially coal and iron. The coal deposits are among the richest in the world. In the industrial development of the Empire the coal of Shansi is sure to play an important part. Were it not for the absence of rivers Shansi

MEMORIAL ARCH, OBERLIN, OHIO

might become the Pennsylvania of China. This lack of streams may yet be offset by artesian wells or artificial reservoirs. Promoters have long had their eyes upon Shansi's mineral wealth. A Belgian syndicate is completing a railway into the heart of the province which will tap the northern border of the American Board's field. When the first missionaries entered the province the journey from the coast occupied three or four weeks. One can now travel from Tientsin to Taiku in two days. Other railways are sure to be built, following the ancient trails that have for centuries been the commercial arteries from the coast to the far northwest of China and to central Asia. It is becoming increasingly evident that this province is to hold a strategic place in the new Far East. We believe it is to hold an equally strategic place in the Kingdom of God in the new Far East.

THE PLANT.

In the face of this ever-enlarging opportunity the

Shansi Mission needs men and means to fully occupy its whole field. That is the Mission's one problem. The plant in the two stations is adequate for the present except for a much-needed hospital building in Taiku. At that station the Mission possesses three compounds. The one inside the city, left in ruins by the Boxers, has been partially restored and now has a street-chapel, book depot, inquiry room, and a house for Chinese guests. South of the city wall is a lot of about six acres having a foreign house for missionary residence, the boys' boarding school, and a building for catechumens' classes. Here is also room for other residences to be built. East of the city is the compound given to the Mission by the gentry and officials as a portion of the indemnity and to serve as a cemetery for the martyred missionaries. Upon this compound, rich in Chinese buildings, are the hospital and dispensary, the main chapel, the girls' boarding school, and the residences of the station physician and the lady missionary. These three compounds provide not only healthful places of residence for the missionary families, but also three distinct centers of work in sections so widely separated as not to overlap or interfere.

The Mission is equally rich in plant at Fenchoufu. There are two compounds of the Mission inside that great city of fifty thousand people. One of them in the northwest corner of the city, a residence neighborhood, has the hospital and dispensary, the main chapel, the boys' boarding school, and two foreign-built houses for missionary families. The other compound, half a mile distant, where the native Christians have their grist-mill and street-chapel, is located near the principal city market and the district yamen, the commercial and political *foci*, respectively, of the city's life. Eight miles northwest of Fenchoufu, upon a sparkling mountain stream that turns the wheels of seventy flour mills before it leaves its shaded valley to lose itself in the irrigating ditches of the great plain, the Mission has a pleasant place for resort during the hot summer months. Two buildings formerly used as mills have been transformed into summer residences where twelve or fifteen foreigners may be comfortably accommodated. This is the Mission plant. The question is, Where are the men to work it? The one expressed regret of our friends who gave up their lives in this field in 1900 was that they should be taken before their work was finished. That unfinished work still beckons to the young and strong who

wish to make their lives count for the Master in this needy province of His eternal Empire.

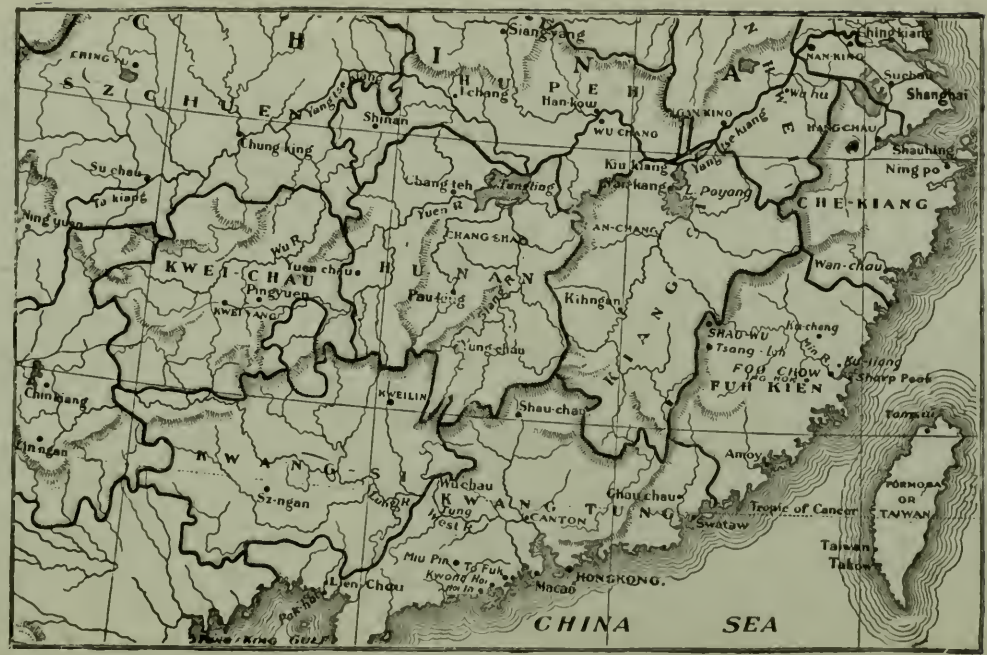
THE FOOCHOW MISSION.

By Rev. Lewis Hodous.

The field of the Foochow Mission lies in the northern part of the Fukien province. The area of the province is about equal to that of Maine, New Hampshire and Vermont and the population is estimated to be from fifteen to twenty-two million. The surface is mountainous. The climate is semi-tropical. The fall is dry and cool. The rainy season begins in December and continues with short intermissions of sunshine until July. The summer is hot and oppressive. The chief products are rice, tea, sugar-cane, wheat and lumber. Formerly the province was noted for its black tea, called Bohea tea, which was exported in large quantities. The tea plants have been neglected however, and the mountain sides once resonant with the voices of the tea-pickers are becoming thick jungles, the home of the tiger and other wild animals. The chief port of entry is Foochow, situated on the river Min thirty-four miles from its mouth. It was opened as a treaty port in 1842. Its trade reached its climax in 1880 and since then has been falling off because of the competition of Ceylon and Hankow teas.

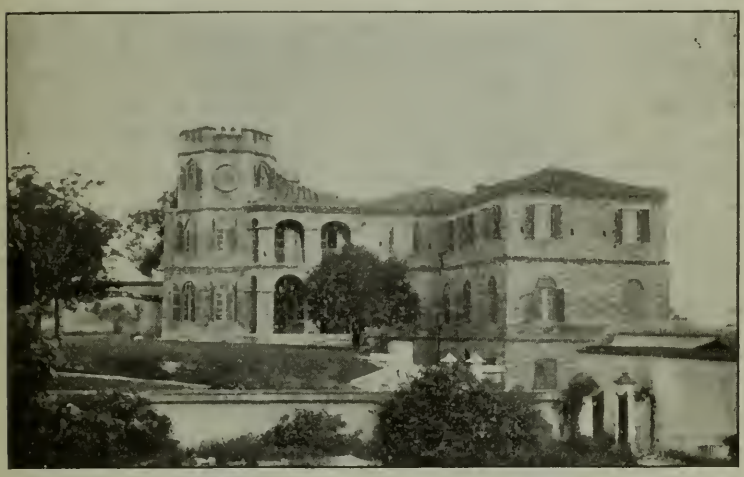
EARLY DAYS.

The Foochow Mission was opened in 1847 by Rev. Stephen Johnson and Rev. L. B. Peet, who came from Siam where they were laboring among Chinese emigrants from the region about Amoy. They were permitted to live on a small, low island in the Min river, called Mid Island. Here they established themselves as comfortably as they could in view of the fact that the island was flooded frequently in the spring, and the typhoons played havoc with the houses in the summer. They found a new dialect, that in Siam being current in Amoy only. Their knowledge of the written language, however, enabled them to acquire the local dialect more readily and to begin the preparation of tracts and the translation of the Scriptures soon after their arrival. In 1848 they were joined by Rev. Dr. Caleb C. Baldwin, Rev. Seneca Cummings and Rev. William L. Richards. They opened street chapels in which they preached daily. They itinerated within the radius of thirty miles allowed by the Chinese government. In 1853



MAP OF SOUTHERN CHINA.

Rev. Justus Doolittle opened a boys' school, which has developed into Foochow College. The following year a girls' school was opened which is now called the Ponasang Girls' College. In 1856 after nine long years, the first convert was baptized, and the following year the first church was organized with a membership of six. By 1866 a version of the New Testament in Foochow Colloquial was published conjointly with the Methodist Mission, which was established in 1847. The translation of the Old Testament was begun in 1874. In this work which was undertaken by the three Missions



FOOCHOW COLLEGE

working in Foochow, the American Methodist Episcopal, the Church Missionary Society and the American Board, Dr. Baldwin and Rev. Charles Hartwell of our Mission had a prominent share. Dr. Baldwin's name should be connected with an exhaustive dictionary of the Foochow dialect, and a manual of the dialect.

PAGODA ANCHORAGE.

Foochow, the headquarters of the Foochow Mission, is reached by a small coast steamer from Shanghai, or Hong Kong. In good weather the passage from Shanghai affords a fine view of the mountainous and rock-bound coast with a fringe of islands. The steamer picks its way among hundreds of small fishing boats, whose number makes one wonder whether there will be any fish to catch on the morrow. After a run of about forty hours the boat enters the Min river, and brings us to Pagoda Anchorage, the port of entry to Foochow, nine miles below Foochow and twenty-five miles from the mouth of the river. As we go up the river from the sea on our left stretches the Pagoda

Anchorage, and the Diong Lok field with a population of half a million, which was assigned to our Mission when the field was divided among the three Missions working in Foochow. At Pagoda Anchorage on a hill overlooking the river is the residence of Rev. and Mrs. George H. Hubbard, and immediately below, that of Dr. and Mrs. Henry T. Whitney. Mr. Hubbard in his gospel boat goes in and out of the canals which intersect the plain and supply water to the rice-fields, preaching and directing the work in the seventeen congregations, with a membership of almost four hundred. Mrs. Hubbard has charge of a woman's school of twenty women, and goes about the field teaching and encouraging the Bible women and the teachers in the day schools. Dr. Whitney ministers to the sick. Last year he treated over twenty-five hundred cases. His revised translation of Gray's Anatomy was published a short time ago, and is being used by medical students throughout China. Besides these labors in line with his profession he has oversight of twelve churches with a membership of about three hundred people, and six flourishing day schools.

Six miles inland from Pagoda Anchorage is the district city of Diong Lok. The road from Pagoda Anchorage crosses a divide and then winds among waving rice fields, is lost in picturesque villages with their low, mud-floored, soot-blackened houses, and finally brings us to a hill above the city of Diong Lok overlooking numerous villages with the blue sea in the distance. Here, a light set upon a hill, stands the Abbie B. Child Memorial Girls' School where Miss Harriet L. Osborne with four Chinese assistants presides over a school of sixty girls. They have natural feet and bright, intelligent faces. Their homes are in those villages from which the smoke is curling from a thousand hearths. Their neighbors may be pirates. Sometimes their village "spills out," and attacks a neighboring village in a pitched battle. But in these same villages there are people whose faces lighten up with the love of Christ. There are homes where father and mother and the children gather week by week to worship in the chapel near by. To this chapel they bring their children to be baptized. Their marriages are solemnized by the missionary, or Chinese pastor. Their dead are buried in the Christian way. These girls are going back into these villages as teachers and home makers, the hope of a renovated China.

ING HOK.

From Pagoda Anchorage we go by boat to the Ing

Hok station which is thirty-five miles southwest of Foochow. It has a population of three hundred thousand and was assigned to our Mission when the field was divided. A few miles above Foochow the Min river divides into two branches, forming a long, narrow island, which extends to Pagoda Anchorage. We take the branch on our left as we go up from Pagoda Anchorage toward Ing Hok, and soon enter the Ing Hok river. Our boat is small and is propelled by oar when the wind fails. By night we are at the head of tide-water. In the morning we begin the slow, wearisome ascent of the

REV. LYMAN P. PEET

rapids. The hills rise from the river's edge aflame with azalea. The boat is pulled up by a few men by a long bamboo rope. At times it creeps along; then it stands still facing the angry current and sometimes it retreats baffled by the raging water. By afternoon we see before us up the valley the new Ing Hok Girls' School. It is a two-story brick structure with accommodation for a hundred girls. Miss Caroline E. Chittenden and her trained assistants are in charge. Just beyond with the evening sun upon it is the Woodin Memorial Church, built to the memory of Rev. S. F. Woodin, who opened the work and toured up and down the field for many years. A little above the church is to be built the house of Rev. and Mrs. Edward H. Smith, their old home having been destroyed by fire a short time ago. Not far away is the boys' school, with thirty boys in charge of Mr. Smith, and three Chinese teachers. A short distance up the river is the district city of Ing Hok. Within the city is Dr. Emily D. Smith's site for the new hospital. Last year Dr. Smith treated about two

thousand patients. Among the hills at strategic places are planted fifteen growing churches with two hundred and twenty-four members.

PONASANG.

Although it takes two days to reach Ing Hok, it takes only one day to come down to Foochow. We shoot down the rapids, enter the right branch of the Min river, cross the island in sedan chairs and soon before us lies the foreign settlement, and the left branch of the Min is glistening in the sunshine. On the further side is the Ponasang station, and three miles farther the white pagoda within the walled city of Foochow. We make our way through the narrow, noisy, crowded streets, cross the low Mid island where our missionaries began their work, cross the stone bridge of ten thousand ages, and soon arrive at Ponasang. The Mission buildings are about half way between the river and the walled city, the distance being about a mile and a half each way right in the midst of the Chinese community. Within a radius of a half an hour's walk is a population of five hundred thousand people. On a low eminence stands the Ponasang Girls' Preparatory School. This is a small co-operative republic. The pupils do most of the work from the drawing of the water to the making up of the beds. The Junior Christian Endeavor is very active. Adjoining the school is the home of Miss Newton and Miss Alice U. Hall and the Ponasang Girls' College. Miss Newton and Miss Hall have charge of the two schools in the absence of Miss Elsie M. Garretson on furlough. The college building with its well-lighted and airy rooms, its mediæval tower with battlements, its fine outlook upon plains and mountains is well adapted to its purpose. After seven years in the preparatory schools of the mission, the girls enter the college where they are taught English and science, as well as the humbler duties of life. On Sunday the pupils of the two schools gather for worship in the new Dudley Memorial Church, with a seating capacity of fifteen hundred. Near the college is a girls' day school where the pupils of the college find opportunity for practical work in connection with their normal training. The college is seeking an endowment of $100,000 to put the work on a permanent basis. Below the college is the residence of Rev. and Mrs. G. Milton Gardner. Mr. Gardner is mission treasurer, and has oversight of ten churches in the Ponasang station. One of these churches is working hard to build a church home. The

members have contributed four hundred dollars. The villagers are willing to give the site of an old temple for the church, but the officials are opposed to such a deal. On a low hill opposite the girls' college is the home of Dr. and Mrs. Hardman N. Kinnear, and the site for Storrs Memorial Hospital. By dint of hard work, while on furlough Dr. and Mrs. Kinnear raised enough money to build a new hospital. At present only dispensary work is carried on. Last year over fourteen thousand

GRADUATING CLASS, 1906, FOOCHOW COLLEGE

treatments were given. The officials show their approval by subscribing generous sums each year toward the work.

The old hospital now torn down was the means of starting the most earnest evangelist in his Christian life.

FOOCHOW CITY.

A mile and a half from Ponasang is Foochow City. Property was purchased here in 1862 by Mr. Hartwell. Under his wise planning, during his fifty-two years in the Mission the present work grew up. In a large native house is a kindergarten with sixty children in charge of Miss Woodhull, and Chinese young ladies trained admirably by Miss Brown now on furlough. The children march, play games, salute the Chinese flag, unite their sweet voices in the singing of children's songs as joyfully as American children. The Foochow Woman's Training School in charge of Miss Woodhull occupies an old Chinese house near by. It is very much in need of more commodious quarters. The women are trained to become Bible women to teach their sisters

to learn to read the Bible. The home of Dr. Kate C. Woodhull and Miss Woodhull stands between the woman's school and the hospital for women. Last year one hundred and seventy patients found shelter and medical treatment under its roof. In the dispensary connected with it Dr. Minnie Stryker, now on furlough, gave over eleven thousand treatments, besides making many visits into families. In connection with the hospital a class of young ladies is being instructed by Dr. Kate C. Woodhull. They will minister to their sisters in need.

In the same compound is located the Foochow College and Preparatory School with Rev. L. P. Peet, president. A three-story dormitory accommodates about two hundred and thirty boys by crowding three and four to a room. Near by stands the new recitation hall given by Mrs. J. N. Harris. It has a large assembly room, where the students meet daily for prayers, and nine commodious recitation rooms. Mr. George M. Newell is building up the scientific department and is in need of a building and apparatus to do the work properly. Miss Emily S. Hartwell, Mrs. G. M. Newell and Miss Martha S. Wiley, who is now on furlough, do the bulk of the teaching of English. There are seven Chinese teachers. The religious life of the students finds expression in the Young Men's Christian Association and the Christian Endeavor Society, both of which are flourishing. The members of the Young Men's Christian Association rent a small chapel on a business thoroughfare. Every night a number of them hold services at the chapel. On Sunday several of the boys go out to the churches in Foochow and teach in the Sunday schools. The graduates of the college are occupying prominent positions in the Imperial Customs, the Imperial Post Office; some are teaching in government schools, and a number are in the ministry. Connected with the college is a mission press. It helps several boys to earn their way through college. Last year it printed over three million and a half pages. It prints the *Banyan City News*, of which Mrs. Peet is editor. This has a large circulation among Chinese who read the Romanized. The Theological School is in close affiliation with the college. At present there are five students. In its short existence it has graduated over forty men who are at work in the different stations of the Mission. Mr. Ding Ming Uong, belonging to the third generation of a Christian family, is the Chinese principal. In Foochow City and the country districts to the north and east there are about five

hundred thousand people. Our Mission works this in union with the other two Missions, and is responsible for about two hundred and fifty thousand people. We have among them ten churches with a membership of about six hundred. In the day schools connected with the churches are about five hundred boys and girls. The Water Gate church has just purchased a church home toward which they subscribed five hundred dollars. The church in the northern part of Foochow has raised about five hundred dollars toward a memorial to Mr. Hartwell. With the help of friends in America

MISS EMILY S HARTWELL

they purchased a site about two minutes' walk from the Provincial University, and hope to build a church to the memory of Mr. Hartwell.

We have taken a rapid survey of the work and workers in the Foochow Mission. After all the significant things are that the Christian home is being established, and that the lives of men and women are being changed. The fact that we have a membership of three thousand, and nine self-supporting churches, that we have a Chinese missionary society that is doing work in two places, that there are about two thousand boys and girls under instruction, that the Chinese contributed over eight thousand dollars toward the work last year, all this merely indicates that the work of grace is going on in many hearts, and that by and by the community and then the nation will be permeated with the Gospel of Christ. By prayer and self-consecration and gift we can all co-operate toward this great work.

SHAOWU
A MOUNTAIN PARISH OF OVER ONE MILLION.

By Rev. Charles L. Storrs, Jr.

Europe has its Switzerland; China has a Fukien Province. After visiting the great plains of central and north China, one should not be too hasty in concluding that, however interesting the Chinese themselves may be, their land is tiring and monotonous. One who recently penetrated into the northwest corner of this province, where Shaowu, the parish of a million and more needy souls, lies, as he climbed the mountain passes and noted the chaotic, stream-flecked, far-reaching landscapes, said that for rugged uniqueness and interest the sky-line of Fukien surpassed anything he had ever before seen, — and he had visited many of the beautiful and not a few of the unusual places on God's footstool.

The missionaries usually make the journey of two hundred and fifty miles from Foochow up the beautiful Min in native boats. Somewhat more than two weeks is needed for the trip. I can yet remember the prolonged grins with which I first watched the clumsy but clever navigation of the boatmen as they worked their craft up through some white-foaming rapid, or poled it along a rock-strewn shallow. The deputation which visited the prefectural city in the spring of 1907, — the first official visit the station has had, — made a forced march of ten days from the capital with sedan chairs, four bearers to a chair; but missionaries have to be more moderate than deputations.

Halfway up to Shaowu one would pass the American Methodists with a finely equipped work at Yeng Ping.

About one hundred miles below the "fu" city one comes to the borders of this great west-Fukien parish. After passing two smaller places where are Christian chapels and little groups of brothers in the faith a visitor would come to Yang K'eo This is one of the oldest and strongest of the "out-stations" of Shaowu, as the mission nomenclature puts it in the reports. Here overlooking a busy street of shops he would see a substantial little church building, by the side of which are a vigorous primary school, two parsonages, and on the hillside a very Chinesey bell tower, the pride of all the faithful. The gifted young preacher here is wholly supported by his church. The second parsonage, — you doubtless were wondering at the extrava-

gance of two — is the home of Pastor Chang, the touring pastor of all the south and east portions of the parish. He is supported by the united contributions of the Christian Endeavor Societies in the field. A man of burning, Pauline temper, with fine literary traditions, and an interesting history, in season and out of season you find him trudging over the rough mountain paths that serve for roads, visiting the little churches and groups of Christians which belong to his bishopric. He is much the most energetic of the three ordained Chinese pastors, though mayhap not more consecrated than the others.

REV. CHARLES L. STORRS, JR.

Between Yang K'eo and Shaowu are several river towns with the beginnings of promising work. Each has its own peculiar interest due to the individuality of the preacher located there or to the history of the sprouting Christian community.

This great parish of Shaowu, as large as the combined States of Vermont and New Hampshire, is really the result of a heroic remedy administered for the spiritual health of the Foochow Mission in the early seventies. At that time the Mission was feeling isolated and discouraged, its work lagging behind that of the other two Boards located in the capital. It was proposed to try Jesus' great paradox, — "He that loseth his life shall save it." It worked. The line of cause and effect might be hard to trace, but the fact is certain. With a great undertaking wholly outside itself and making very real drain upon its vitality, the Mission began an upward and ever more flourishing period of its history. One wonders whether some of

the struggling churches at home who have all that they can do and a little more merely to hold their own would not do well to take treatment of a like kind.

The opening of the work and the pioneer touring fell to the lot of Rev. J. E. Walker, D. D., whose faith it was that had persuaded the Mission to take the step. He is now the senior missionary not only in Shaowu, but in the Foochow Mission. He has lived to see the substance of some "of the things hoped for." With him in those hard early tours was associated Dr. W. D. Osgood, whose strenuous labors were no doubt a reason for his early summons to those other tasks where still "His servants shall do Him service." The Rev. and Mrs. Josiah B. Blakely also gave in those early days, when living conditions were almost insupportably bad, what all of us in the last analysis most prize, the ability effectively to serve. Several Foochow preachers who should not go unnamed in the record, also laid down their lives in the service before local workers had been sufficiently trained. Besides these, three or four families now doing fine and patient work in the lower stations of the Mission at different times have lived and worked at Shaowu.

By the end of two weeks or more you are quite tired of sitting cramped up under the bamboo-woven shelter on a native boat, and so will probably anticipate its arrival by walking the last few miles of the journey,—very likely you have walked a few hours of every day just by way of diversion. You approach the little walled city of twenty to twenty-five thousand from the southeast. The houses and shops begin to thicken. While you are still a quarter of a mile from the city gate, in the midst of the busy "East-Gate Suburb," you suddenly come upon a wider and cleaner door front than most Chinese seem to think is needful, with "Fuh In Tang" (Gospel Hall) in gilt letters above it. This is the church, a substantial gray-brick structure, where on Sundays you will see a Christian congregation of two hundred or more, not counting the scores that come and go, and the buzz of voices sometimes makes you think you are sitting toward the rear at an annual meeting of the American Board. Beside the church are two old frame and plaster buildings, one the first home of the missionaries, the other a book-shop and pastor's study; later both were the abode of the boys' school, and now are the scene of a very flourishing girls' day school. Across the narrow, traffic-choked street is the hospital compound. It extends to the river fron,t and is filled with four or five buildings, each marking

the successive advance of that work under the patient and efficient leadership of Dr. E. L. Bliss, working with the most pitiful of appropriations from the Board and having to depend mainly on his own resources. Here in 1906, 9594 treatments were given, and the hospital had sixty-three inpatients. Not far away is the first building put up for medical work. Now in its dilapidated old age it houses a vigorous, boys' day school of twenty odd youngsters, who shout their lessons in the ears of a portly old gentleman, a superannuated preacher.

HOUSE BOAT.
Rev. J. E. Walker, Rev. and Mrs. Hinman, and the Bement sisters

Five minutes away on the far side of a little brook spanned by a pretty arched stone bridge, which marks the limits of the huddled, noisome Chinese dwellings, are the two new-built homes of the missionaries. In one you will find the father of all this great parish, Dr. Walker, who came to China thirty-five years ago. With him lives his daughter, Miss Josephine C. Walker. She not only teaches in the boys' school, but has charge of thirteen Bible women who teach fifteen women's classes scattered far and near, most of them requiring hard journeys when visited. The other house is the home of the station physician, Dr. Bliss, Mrs. Bliss and their little daughter Ruth. Besides her home duties Mrs. Bliss finds time to look after some of the day schools and help with some of the classes at the boys' school, — or college as we must learn to call it if we would please our Chinese friends. In the household also is Rev. Charles L. Storrs, Jr. He is a kind

of understudy of Dr. Walker and the head-master of the college.

That is only two minutes away, situated also in the open and in the midst of a wide, level campus. It is housed in a large, comfortable brick building of a mixed Norman and Roman style of architecture, the pride not only of the missionaries, but also of the Chinese Christians who gave more than $500 towards its erection. The forty boys now studying there came from seventeen different cities and villages, a day, two days, three and even four days distant; and some from across the border in our neighboring province of Kiangsi, the forerunners of an eager host seeking the newer knowledge and training.

Somewhat more than a mile distant by the North Gate in the city, where the wide ruined places still bare eloquent witness to the terribleness of the "long-haired rebels" during the Tai Ping rebellion, is the site of the distinctively women's work. It is still in the building stage. A mighty sigh of relief from all the missionaries will go up when that superlatively trying time is mere history. Here are Dr. Lucy P. and Frances K. Bement, living cozily in the Women's Dispensary. Even thus handicapped it happily fulfils much of its primary intent. The near future will see the Sarah Parker Memorial Hospital rise on the lot close by. Directly across the street is the large, attractive building of the Elizabeth Sheldon Lombard Girls' School, where last term Miss Bement had an interesting family of sixty girls gathered from twenty-three places, mostly out of Christian homes. A residence for the ladies is going up close by, and not far away will be the woman's school, grants for both having already been made. With the Bements is the newest comer, Miss Grace A. Funk, bringer of much cheer and hope to all the women and girls of the parish. At the corner of the block is the attractive little chapel where the school girls and a growing Christian community worship, while a mile away near the south gate is another church nucleus and primary day school assembling in a dingy street chapel.

But after all what you have seen is only the working center of this great parish. Its extends in all directions from twenty-five to eighty-five miles. Dr. Walker recently calculated that to assemble the thirty-one pastors and preachers and the five book-sellers in their annual meeting in December or in their spring conference requires over two thousand miles of walking. From five distant shire cities they come and from many

smaller places, and they tell of work not only in and about their own chapels, but also in some fifty other places where there are little groups of Christians. On these occasions they use either a brand of southern mandarin or the speech of the " fu " city; but in their own several fields some eight distinct tongues are spoken. In the intervening districts these all shade off, and blend into each other in a marvellous and, — in foreign ears, — perfectly hopeless fashion.

Into these little churches are now gathered 775 members with " church friends " as the Chinese call them,

LUCY P. BEMENT, M. D.

numbering over two thousand. Eighty-eight came into full fellowship during the past twelve-month. Partly as the result of set purpose and partly because of the meagerness of missionary superintendence and visitation, the typical pastor or preacher has developed an unusual degree of initiative and self reliance.

I suppose that to the home people missionaries must often seem like Dickens's little Oliver with his hungry bowl; but that is because like Oliver they know and appreciate a good thing when they see it; — and this missionary enterprise in the north-west corner of Fukien is beyond all peradventure a good thing. Here are some of the " more " things that we want you to put into our bowl.

First, at least three more missionary families and several workers from the women's boards to enable us not only adequately to man our center, but to station missionaries at two of our largest and most promising distant outstations, Kien-neng Hsien and Yang Keo.

Second, three endowment funds of $50,000 each for the boys' college, for the girls' school, and for the hospital; to relieve the Board of even the slight annual outgo on this score, and to enable these agencies more adequately to do their increasing service not only for this parish but for a large section of neighboring Kiangsi where the China Inland Mission carries on no educational or medical work.

Third, for more immediate needs: (*a*) a small fund for school equipment, furniture, maps, etc.; (*b*) a second one for gymnasium equipment; (*c*) and a third one with which to start a school library; (*d*) a microscope for the hospital.

The dusty shoe leather of an American missionary or the rough straw sandals of a Chinese preacher trudging over these mountain roads might, I suppose, have taxed the imagination of even a poet-prophet Isaiah, yet I am sure that they would not have been excluded from his beautiful song on the coming of the messengers of peace; and what we most would have you remember is that we are his messengers and yours, and that the "good tidings" are from our common Master.

SOUTH CHINA MISSION.

By Rev. C. A. Nelson.

This Mission is occupying old and historic ground. Especially is this true of Canton. It was to Canton that the Rev. Robert Morrison, the first Protestant missionary to China, came, one hundred years ago. Here too, the American Board first began work in China, largely through the earnest solicitation of Morrison.

Our first missionary, the Rev. Elijah C. Bridgman, reached Canton in 1830, and was closely associated with Dr. Morrison till 1834, when the latter died. Mr. Bridgman was followed by Edwin Stevens, Ira Tracy, S. Wells Williams and others, among them Dr. Peter Parker, the founder of the Canton Hospital, now under the auspices of the Canton Medical Missionary Society, established in 1838.

Our Board carried on evangelistic and educational work, also printing, till 1867, when all was given up for the open door in Shanghai. No good reason for the withdrawal has ever been given; on the contrary, the Rev. J. C. Nevins, of the American U. P. Mission, who was directed to settle all claims, wrote to Treasurer Ward as follows:

"It is with a feeling of sadness that I discharge this last duty, making the official record of the withdrawal of the A. B. C. F. M. light from Canton. Why this was permitted, I cannot see."

In 1883, the Board decided to return to its first love, but this time the solicitation came more from the Chinese themselves, from those who had been in the United States and had there come in contact with Christianity. The object of the Mission is stated in the Report of the Board for 1883. "The Mission has special reference to the religious needs of that class of

REV. CHARLES R. HAGER, M. D.

Chinese, who have resided, for a time, in the United States, and have returned to their homes and friends in China." . . . The American Missionary Association, in connection with its work in California for the Chinese, specially desired that such a Mission be undertaken by the Board. Accordingly, the Rev. C. R. Hager, of California, was appointed to that work.

Mr. Hager made Hong Kong his headquarters, and the Mission was called the Hong-Kong Mission. In 1890, Rev. J. R. Taylor and wife joined the Mission, but resided at Canton. In 1892, the Rev. C. A. Nelson and wife joined the Mission at Canton. The name of the Mission was then changed to the South China Mission, with headquarters at Canton. Miss Nellie M. Cheney joined the Mission in 1894, also Elizabeth Blackman Hager. Mrs. Maria Hager came in 1896, and Miss Catherine Myers in 1901. Of the above, only two families remain, occupying two stations; Dr. and

Mrs. Hager reside at Hong Kong, and Mr. and Mrs. Nelson reside in Canton City.

The Cantonese. The Mission is favored in its location. Kwang Tung is one of the largest and wealthiest of the eighteen provinces. Fair-minded men tell us that Canton is not only the largest, but it is also the most important city in the Empire. In fact, it has become a world centre. Almost all the Chinese who go abroad, and they all pass through Hong Kong, are Cantonese. They are the progressive people of China, and have been pioneers in business with the people of other nations. They are today the business people of all China. What we do for the Cantonese, will be felt throughout the Empire and the world. To be laboring among this class is a privilege, and there is every reason to believe that the Mission, in due time, will reach self-support.

The Field. With the exception of our work in the two stations, our work is almost entirely in the SZ Yap, or Four City District, large centres with towns and villages by the hundreds and thousands. We estimate our share of the population at about two million in this District, and perhaps a quarter of a million more in Canton and Heung Shan. Strange to relate, our outstations are far away from our stations, the nearest being sixty miles, and the farthest two hundred miles. There is a reason for this remoteness, for in the early days when it was next to impossible to get a footing in a village near Canton, it was possible, through the influence of the Chinese who had returned from the States, to enter cities and markets near their homes. Were it not for these Christian Chinese and their benevolences, we could not do the work we are now doing.

Hong Kong. In visiting this Mission, we naturally begin with Hong Kong. This is a large port, and of great value to England, both from a commercial and military consideration. The population consists of about eight thousand Europeans and other foreigners, and about two hundred and seventy-five thousand Chinese. As we enter the harbor, the city presents a magnificent appearance. There are ships in the harbor from all parts of the world. Scores of steam launches are darting hither and thither, while hundreds of Chinese junks and cargo boats are seen on every side. Part way up the hill, we can see a large red brick house, at the end of a long terrace of houses. This is the home of Dr. and Mrs. Hager and their two children. These children speak three languages with apparent ease. We find our way from the ship without

any trouble as we take sedan chairs, and the bearers have been well directed. We are met and cordially received by Dr. and Mrs. Hager. Their home is on the fourth floor where they have good breezes and a fine view of the harbor. On the third floor is a private school called the Robert Morrison School for English. On the second floor is an audience room, the home of the church, which is now self-supporting, having Yong T. Park as pastor, and doing considerable Mission work of its own. On the first floor we find a room for a day-school, a room for evening services and dwelling rooms.

PREACHERS OF THE SOUTH CHINA MISSION

The entire building is well arranged and suitable for all the purposes to which it is put.

Dr. Hager is about ready to make a tour of three weeks into a part of his field, and he is glad to have us go with him and see the work in the out-stations. In the evening, we go on board a small steamer, and by noon the following day, we are at Cheung Sha, the first out-station in this direction. Here we go ashore and are conducted through dirty streets to a church which was built three years ago, by the Rev. Joe Jet, superintendent for the China Congregational Missionary Society which is affiliated with our Mission. It is three months since Dr. Hager was here, but a native preacher is in charge, and there are now a few candidates for baptism. We make only a short stop here, for we are to reach San Ning City before dark. We travel by boat and on foot and arrive at sunset. We are pleased to find here a fine church building with an audience room seating six hundred. On the upper floor are bedrooms and schoolrooms for boys, and at the rear

is a building for girls. This property, including the land, cost almost $10,000 (silver), and is owned by Chinese. The China Congregational Missionary Society supports this work, but Dr. Hager includes this place in his tours. Had we time, we might visit the market close by, thronged with people, and here preach and sell Gospels, or we might visit another out-station, seven miles away, but we have a long tramp before us in the morning, as we are to visit the work in Sam Kap, ten miles away; also a school for girls, still farther on, and reach Miu Pin before dark.

Miu Pin. This is the home of the Rev. Yong T. Park, Hong Kong's able pastor. The small, but neat church here was built with money he collected in America and China. Close by, he has a new house in which is a school for girls. Owing to bitter opposition from the Yong clan, the work here has not greatly prospered. From Miu Pin we travel south, always on foot, to Hoi Hau where there is a small work, then to Ngau Mi with its growing work, to Nam Tsuen where we find another church built by the Chinese, and owned by them, but the work is supported by Dr. Hager.

Time will not permit us to visit the three Hak-Ka out-stations. Not only this, the mountain climbing might prove too much for us who are not accustomed to it. A walk of four or five hours brings us to a small walled city, Kwong Hoi, on the sea, thirty-five miles from Macao. We have worked long and hard here with only small results. On a clear day, we can see from here St. John's Island where Francis Xavier died and was buried, though his remains have been removed. We have a small chapel on the island, but are greatly hindered by the Catholics, who claim the islad. From Kwong Hoi, we travel along the coast, stop for a few hours at Siu Tsun where there is a fine new church; then on to Hoi In, where we have a well organized, entirely self-supporting church. This is also the largest church building we have, seating about seven hundred, and costing $6000 (silver). Here we are pleased to meet the Rev. Chan Sui Cheung, who for twenty years has faithfully labored in this one place. He is the organizer and builder of this church. Pastor Chan was converted in Chicago more than twenty years ago. He was baptized by Dr. Goodwin, in the First Congregational church, and shortly afterward returned to his native land. He has been a fine workman, and has gathered a large congregation. Though in feeble health, he is still a power for good. We regret that we must leave on the morrow, but we must hasten on to the regions beyond, to several

small out-stations, for our destination is Yan Ping City. We reach it in four days and find another chapel of the China Congregational Missionary Society. It would be interesting to go on further, but our three weeks have expired, and we need to return to civilization for clean clothes and fresh supplies. A day's ride in a passage boat, and we find ourselves once more at Cheung Sha where our tour began. A steam launch takes us from here to Canton in about fourteen hours, as it is only about one hundred miles away.

Early in the morning, we are met by Mr. Nelson who

REV. CHARLES A. NELSON

conducts us to his home in the western suburb of this the largest city in the Empire. We are simply amazed at the winding, narrow streets, but we find them cleaner than we had anticipated. A walk of a half hour brings us to the American Board Compound, an oasis in a desert of houses with no lawns or back yards. The double dwelling-house is of red brick and home-like. We soon learn that it is a home not only where the Chinese may freely call, but where the sailors of the United States fleet, when in port, may come. The house is open for them every Friday evening and many avail themselves of this opportunity.

Next is the Ruth Norton School for Girls, an institution which has even the approval of ex-Minister Wu Ting Fang, who has two nieces in the school this year. The school is now in session, so we decide to visit it. As we enter the door, the forty-four pupils rise to welcome us, and remain standing till we are all seated. We speak to them through Mr. Nelson as interpreter,

but several are studying English and understand much we say. The whole school repeats for us the 23d Psalm, in Chinese, then a class of girls repeats it in English. They all sing "Trust and Obey" in Chinese, and finish with the "Glory Song" sung in English, by six of the girls. We notice that the girls have bright and happy faces, and they all look contented. We learn that this school belongs to the Women's Board of Boston, and that this body has not had a representative here for over four years. The school has been conducted and built up by Mrs. Nelson, until it now has a name among the schools of Canton, but owing to cramped quarters there are only forty-four pupils in the school. Applications for admission come from all parts of the province, also from Hong Kong and Macao. Last year more than one hundred were turned away for lack of room. By the time this article appears we have reason to expect that two young ladies will be ready to come out from the United States to take hold of the school work.

After refreshments, Mr. Nelson takes us to see the Congregational church. On the outside it does not resemble a church, but rather resembles one of the many dwelling-houses we see on all sides. The interior, in some respects, does not look like a church either, but there is the pulpit, and there are the seats, enough to accommodate five hundred people.

This is now the permanent home of the church and was acquired last year. In the *Missionary Herald* for November, 1906, Mr. Nelson writes: "Thirteen years ago, last January, a Chinese house was rented in Canton for church purposes. In this rented place we received our first convert, and after a few years we organized a church. . . . . In January of this year, the landlord notified us that he wanted his house for his own family, and we at once prepared to move out. With less than $1000 (silver) on hand, we were hardly ready to buy, and renting did not seem wise. After consultation and prayer, we decided to buy a large house well situated, and trust that the Lord would raise up friends for us, and He has not disappointed us. Our people in Canton gave, many of them, according to their ability. Christians from other denominations in Canton came to our relief quite cheerfully. We ourselves put in what we had, and the Sunday School of the Second Congregational church of Oak Park, Ill., sent us $1500 (gold). By May 23 we had possession. In two weeks we began to repair the building and by July we had an audience room thirty by sixty feet ready, and three Sunday School rooms. The cost of

the building was $4000 (gold). We spent $400 (gold) in repairs. The present debt is about $1000 (gold)."

We have found since coming to China, that the people give liberally for the support of the Gospel. We have heard them spoken of as "Rice Christians," but it is quite evident that here they are not of that class. The Ruth Norton School for Girls and the church represent the work of the Board in Canton City. In former years, Mr. Nelson had a Training School in Canton. Of the students then trained, eight are now preachers of the Gospel, but only four of them are in our

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denomination. Four of the former students are now Christian physicians; other students are now in the States studying. When Mr. Nelson went home on furlough, the school had to be closed, as there was no one to take his place. On his return, there was no money for this important work. Then, with only two families in the field, it is impossible to do all kinds of work. When a furlough comes, as it does once in a decade, the one missionary left on the field, must take charge of all the work, enough we should say, for four strong men.

Affiliated Work. Mention has been made of the China Congregational Missionary Society. As the headquarters are in Canton, we decide to call upon the superintendent, the Rev. Joe Jet. We find him at the Public Reading Room, on 18th Street. This is owned and conducted by the Society. He tells us that the Society was organized in San Francisco, about ten years ago, with Rev. Jee Gam as president. We are glad to learn of the existence of this Society and of its

work because it is entirely supported by the Chinese Christians in the United States. It is indeed a Forward Movement. There are two out-stations in the Heung Shan District under the care of Mr. Nelson, but we did not take time to visit them. As it was, our time for Canton was far too short.

Conclusion. We come away from the South China field, fully persuaded that the opportunities both for evangelistic and educational work are limited only because of the lack of men and means. China is now awake from her long sleep, and is putting on her strength. She is destined to become a world-power. Two distinct forces have been at work in China during the past, the commercial and the religious. We are ready to admit that commerce has done much, but Christianity has done more. The religion of Jesus has given the people a new basis for character which is uplifting them, a thing which their own religions had failed to do.

It has been said that the most important need of the Orient is a "conception of life which recognizes individual responsibility to God, teaches the brotherhood of man, and measures greatness by service rendered." To meet this need has been the aim of all true missionaries of the Protestant Church in China, from the day that Robert Morrison landed until now. In South China, and doubtless in other parts of this Empire, as well, emphasis ought to be laid on the training schools, where young men can be trained to become preachers and teachers to their own people. We are persuaded that if China is to be evangelized, it must be done through native helpers. A trained ministry is of paramount importance in order to develop and establish the work done thus far. We want leaders from among the people, strong, educated, Spirit-filled men, in order to realize the ideal of the prophet: "These from the land of Sinin."

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